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HOW TO LIVE
ON
A DIME AND A-HALF A-DAY

BY
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THIS little book is the work of an American physician who has resided a long time in England. It has been recently published in London by Longmans under the title of "How to live on sixpence a-day," and ten thousand copies were sold in a very short time.

In reproducing the book here and adapting it to this meridian, owing more especially to the high prices we have to pay for many articles of food, the title had to be changed and some other verbal alterations were rendered necessary; but no liberties whatever have been taken with the author's statements or conclusions.

Small and unpretending as this little book may appear, it will commend itself to the earnest consideration of the thoughtful reader for the practical manner in which the author has treated his subject, and demonstrated, that by the judicious selection, and the proper preparation of our food, the cost of daily living may be greatly reduced, as well as, that the food which is the healthiest and best, is generally that which is the most abundant and the

cheapest. To many a poor man struggling manfully with poverty—and there are millions of such in our country—the method of living pointed out in this book, if he should adopt it, will be a boon of incalculable value.

For the benefit of the numberless class that needs it, it is published, and to them it is dedicated.

HOW TO LIVE

ON

A DIME AND A-HALF A-DAY.

“**L**IVE on sixpence a-day and earn it,” was Abernethy’s prescription to a dyspeptic. Is it possible to live on sixpence a-day? Millions live on less. In some English Poor Law Unions the whole expense of supporting paupers has been reduced to an average of two-and-sixpence a-week for each person. The dietary of the Irish prisons has been, if it is not still, below sixpence a-day. An English laborer’s family of five persons supported on wages of nine to twelve shillings a-week, live on a little more than two-thirds of a sixpence a-day each, including rent, fuel, etc. It is probable that one-third of the people of England, and two-thirds of the people of Scotland and Ireland, live on less than sixpence a-day. The peasantry of the Continent subsist robustly on a still more economical scale; and the daily cost of food to millions of people in Asia and Africa must be reckoned in farthings.

But I wish to show that living on a dime and a-half a-day is not only possible to any American, but

that it has many advantages over a more costly dietary.

I wish to show that a simple and cheap diet is not only sufficient for the perfect nourishment of the body, but conducive to strength of mind and serenity of soul, and that living on a dime and a-half a-day may be made even more delightful to the senses than indulgence in costly and pernicious luxuries, and that a pure and simple diet may be as appetizing and delicious as it is healthful and invigorating.

I purpose to take account only of food and drink—of what is necessary for the proper sustentation of the body. The cost of lodging, clothing, and other necessities and luxuries, varies so much with the conditions of individuals, that they can scarcely enter into our calculations. And I may cut off at once, from consideration at least, all useless and still more, all hurtful luxuries and indulgences. What I assert, and expect to show clearly to every reasonable person, is, that so far as food and drink are concerned every one can live nicely, comfortably, healthfully, on a dime and a-half a day.

Man, like all the animals to which he is supposed by our philosophers to be so nearly related, requires food to supply matter for the growth of the body in childhood, and to make up for its daily loss of substance by the exercise of muscles, by the action of the nerves, by the evolution of animal heat, and all the processes of life, and thought, and

feeling. Action and emotion, which is also action, cause change of the forms of matter—waste—the formation of a *débris* which must be expelled from the system. At every breath we exhale carbonic acid, thus losing a certain weight of carbon. Every moment from our lungs and the myriad pores of our skin we throw off watery vapour—oxygen and hydrogen. Considerable quantities of solid and liquid matter, the waste of life, also pass off daily by other outlets. All this waste matter, carbon, hydrogen, oxygen, sodium, calcium, potassium, phosphorus, etc., must be restored to the system day by day, and so all animals eat and drink; take in the matter which makes bone, muscle, brain, nerves, all the organs and tissues of the body. With this matter we support life, warmth, activity, energy—all that we call health, or the enjoyment of life.

Animals get the matter which supports life primarily from the vegetable kingdom. The lamb eats grass, the wolf eats the lamb, the wolf in turn is eaten by his fellows, or by birds, insects or worms. The animal kingdom rests on the vegetable, as the vegetable rests upon the mineral kingdom, drawing its sustenance from earth and air.

The elements of all food for men and animals are few and simple, chiefly carbon, hydrogen, oxygen, and nitrogen. Carbon forms the solid bulk of wood, seeds, fruits, oil, etc. Hydrogen, a gas, combines with oxygen, another gas, to form water, and with carbon and oxygen to form oil, starch, sugar, etc.

Nitrogen, also an atmospheric gas, enters into the composition of vegetables, seeds, fruit, eggs, fish and flesh. Lime, soda, potash, magnesia, phosphorus, sulphur, which enter into the composition of the blood, and are furnished by it to the brain, nerves, bones, and muscles, are found in vegetables, and secondarily in animal substances, as milk, eggs, flesh.

The primary elements of food, carbon, hydrogen, nitrogen, etc., are the same wherever they exist, or from whatever sources they are drawn. Thus every portion of an ox or a sheep—bone, sinew, muscle, nerves, fat, skin, horns, hair—is made from grass, grain, turnips, their ordinary food. The blood of every animal, carrying the matter which builds up and sustains every organ of its body, contains the same elements, and nearly in the same proportions. Milk, on which every young mammal is first fed, is formed from the blood—it is, in fact, blood freed from its impurities ; its fibrine changed to caseine. Milk has flesh-forming, bone-forming, nerve-forming and heat-producing materials in the exact proportions required by each young mammal, all selected and provided in a manner not easily explicable on the theory of natural selection. In a similar way the bodies of animals furnish food for other animals ; but whether we eat milk, or butter, or cheese, or a beef-steak, or mutton-chop, we eat grass at second hand. “ All flesh is grass.” The eggs of fowls are like milk in composition, and furnish the matter from which are formed the bones, flesh,

nerves, feathers of the chicken as it comes from the shell. The egg is formed from the blood of the fowl, and this blood is made of the grains on which it is fed.

Man finds his food in a wide range of the vegetable and animal kingdoms. He lives on the leaves of plants; as cabbage, kail, spinage, lettuce, dandelion, endive; on the stalks of plants, as celery, rhubarb, asparagus; on roots, bulbs, and tubers, as beets, carrots, parsnips, turnips, radishes, onions, potatoes, yams; on seeds, as wheat, rye, oats, barley, maize, rice, peas, beans, millet, lentils; on fruit, as apples, pears, peaches, plums, strawberries, raspberries, gooseberries, grapes, figs, dates, oranges, bread-fruit, bananas, pine-apples; on nuts, as chestnuts, walnuts, filberts, cocoa-nuts, Brazil nuts; on flowers, as brocoli; on pumpkins, melons, and an almost endless variety of the products of the vegetable kingdom, from Iceland moss to the productions of the fertile tropical regions, as sago, tapioca, chocolate, guava, etc., etc.

All these articles contain the elements of human food mingled in varied proportions, and several of them contain these elements in almost the exact proportions required to sustain the human body in its most perfect condition.

Besides these, there are numerous animal substances and products used as food by various races of mankind, as the milk of cows, goats, asses, sheep, camels, and mares, and butter and cheese made from them. In France, great quantities of cheese are

made from the milk of sheep, and exported to all parts of the world. Milk is strictly animal food, as it is made from the blood, and the milk of each animal contains the food required for its young, but the milk of the cow requires to be diluted with water and sweetened for human infants. Milk, with bread and fruit, is an excellent article of diet.

Eggs of fowls, turkeys, geese, ducks, are eaten in immense quantities, and are composed of albumen and fat, so as to enter readily into the formation of the animal tissues.

Fish is very rich in flesh-forming food and phosphorus.

Certain reptiles, as the sea-turtle, the land-tortoise, and frogs, are considered luxuries.

The flesh of sheep, cattle, deer, fowls, turkeys, geese, ducks, is eaten by the well-to-do people of most civilized countries. Horses, asses, and mules are sometimes eaten, and swine by many not very particular Christians, though loathed as unclean by Jews and Mohammedans.

In this wide range of choice, it is wise to select what is best—and I wish to show that the best is also, to a great extent, the most abundant, and, consequently, the cheapest.

Millions—hundreds of millions of the human race, live almost entirely on rice, at a cost of nearer a dime and a-half a-week than a dime and a-half a-day. In Scotland many generations of hardy, sturdy, brave people have lived on oatmeal, with now

and then a herring. It would be a high estimate to rate the potatoes and buttermilk of the Irish peasantry, for half a century previous to the potato rot and famine, at a penny a-head a-day. The agricultural laborers of England work from twelve to fifteen hours a-day upon wheaten or barley bread and potatoes, and sometimes a Sunday dinner of bacon and greens.

Since the food proper for man is so various and abundant, let us see if all the requirements of nutrition and taste may not be satisfied with such economy as to price, that every one can live in health and comfort, even upon so small a sum as a dime and a-half a-day.

But, in order to live with such economy, and for much better reasons than the mere saving of money, it will be necessary, first of all, to exclude from our dietary, things useless, and especially, things pernicious. We take into our body many things which do us no good, and some which are a positive injury. They are not food. They furnish no material for supplying the waste of bones, or muscles, or nerves. They gratify a perverted taste, or minister to a morbid self-indulgence. They are costly, useless, hurtful.

It will not be pretended, for example, that opium, or hasheesh, is food, or of any use in the processes of nutrition. They are simply stimulating narcotics, acting as poisons upon the brain and nerves, and gradually undermining the powers of life.

And tobacco, whether chewed, or smoked, or snuffed, has no nutritive property, but is an acrid poison, absorbed into the blood, and resting upon the brain and nerves, first exciting and then dulling their sensibility, and finally stupefying and paralyzing. Even the milder stimulants, such as tea and coffee, have no appreciable nutritive value. If the leaves of tea or the berries of coffee had as much nutrition as the same weight of spinach, but an infinitesimal portion can be in the decoctions we drink. In the matter of food, and as the materials for bone, muscle, or nerve, an ounce of bread is worth gallons of tea or coffee. The sugar and milk drunk with them are food; but all the rest is almost worthless. They soothe hunger as narcotics and sedatives. Some physiologists are of opinion that they prevent waste, and so make less food necessary. If this were true, it would be injurious, for waste and the removal of waste matter are necessary to the health of the system. Tea and coffee are stimulants only; and their influence upon the body is either inappreciable or hurtful. Strong decoctions of either stimulate the brain and nerves, produce over-action, and, by concealing fatigue for a time, allow us to overtask our powers, until we bring on dyspepsia, neuralgia, softening of the brain, paralysis, apoplexy.

Chocolate is food; but it has with it a considerable proportion of a narcotic element similar to that in tea and coffee.

Wines, cider and beer have but little value as

food. They contain small portions of albuminous matter, fruit juices, etc., and some sugar; but one egg, which costs a cent or two, is worth more as food than a gallon of fermented liquor. Spirits have no nutritive value whatever. Useful in rare cases medicinally, they are not to be counted as food, have no power to build up the system or sustain it, and the grapes, apples, and grain consumed in their manufacture are simply wasted. Enormous quantities of good food are in this way converted into poison, and that which should support life is converted into a potent cause of disease and death.

Having cleared away all this useless or pestilent rubbish, let us come to real food, and see what, and how much, the system requires. An average man weighs 154 lbs. Of this weight 116 lbs. is pure water. The dry matter of his body, therefore, weighs 38 lbs. Of the blood $78\frac{1}{2}$ per cent is water. The brain has even more water than the blood, the gray matter having 86 per cent. It is remarkable that the most vital portion of the body, that which thinks and feels, should have the least proportion of solid matter. The blood in an average sized man weighs 20 lbs. It contains or carries the nourishment derived from food, as also the waste of the system—yet its solid matter is only 4 lbs., floating in about 15 lbs. of water. Consider how small an addition to this solid matter of the blood must be needed to keep up the supply, and take the place of the waste matter of the system!

Water, continually thrown off by breathing, perspiration, and through the kidneys, requires to be supplied in much the largest quantity, and as pure soft water is precisely what the body needs, such as falls from the clouds and gushes from a thousand springs, this most important article of diet costs nothing. Pure soft water is the only natural drink of man or beast. It sustains the whole vegetable and animal creation, and is the fountain and medium of life to all creatures. In its purity is its perfection. Every mixture diminishes its value and interferes with its operation. Man cannot improve upon this sublime element. There is a notion that hard water is better than soft. No one who has drunk of the Croton, the Ridgewood, the Cochituate, or the Schuylkill, can ever hold such a heresy. Even a horse will pass by hard water, when thirsty, to get to a more distant spring of soft water. I have known a horse jump several fences in going to a favorite spring, and returning to his pasture. The purer the water—the more free from all vegetable, animal, or mineral admixtures—the greater is its solvent power, the more readily it is absorbed into the blood, and the better it performs all its functions.

Never drink hard or dirty water if you can get that which is soft and clean. Hard water should be boiled, or, better, distilled. Rain water, filtered through clean sand is excellent. A good charcoal filter removes vegetable and animal impurities; but I believe no filter can remove mineral matters

held in solution, as salt or lime. Try your filter on salt water, and you will see.

The water which we take in the juices of fruits, melons, and vegetables is soft, and generally pure—nature-filtered. The water we drink with tea and coffee is drugged with pleasant but baneful narcotics; that in wine and beer contains alcohol, and sometimes drugs which are more noxious. Pure light wines are the best drink for man, next to water—far better than coffee or tea.

Let us come to food—its quality, quantity, and cost.

The food we eat should be pleasant to the taste, so as to cause a good flow of saliva, in the mouth, and gastric juice in the stomach. We should enjoy eating, having a good appetite from a healthy condition of stomach and nerves, and an absence of all excess—a spice of the best sauce, hunger—and our food should have some variety, and be nicely prepared and well served. All the better if eaten in pleasant company, gaily and mirthfully, and, in every case, with thanksgiving.

Nature points out to all animals their proper food. They find it by an instinct which is seldom deceived. Domestic animals are sometimes poisoned, because their instincts have been dulled and perverted. They may even be taught to drink coffee and gin like men, and to chew tobacco. But as a rule, horses and cattle grow strong and active on grass. The grand force of the elephant is built

up on a very simple vegetable diet. The monkeys, whom Mr. Darwin believes to be our progenitors and near relations, live almost wholly on fruits and nuts. The camel, which carries great burthens across the African deserts, feeds upon hard shrubs, and donkeys have strong muscles from the coarsest food.

The chief staples of human food are the seeds of plants and their pulpy envelopments, the fruits. These contain all that is necessary. The best human food I believe to be wheat, the king of grains. It contains all the elements of nutrition, flesh-forming, nerve-producing, bone-making, fat-creating; matter for the tissues, matter to burn up for vital heat, in the required proportions. The gluten of wheat is the same kind of matter as the albumen of eggs, the caseine or curd of milk, and the fibrine of the blood and flesh of animals; while the starch is convertible into sugar and fat. "Bread is the staff of life," and wheat is the perfection of bread. I know of no one article of food which so perfectly sustains all the powers of the human system as wheat, properly cooked and eaten in its integrity. Perhaps the simplest forms of preparation are the best. Fine wheaten flour, in bread and pastry, is constipating. In bolting wheat we lose some of its best nutriment, and also a small portion of oil and woody fibre, which promote the peristaltic action of the intestines. Brown bread, honestly made of whole wheat, and not of the refuse of millers and bakers, is sweeter and much

healthier than white bread. Wheat, boiled or steamed until quite soft, so that it cracks open, and eaten with a little sugar and milk, or syrup, is excellent and delicious. Wheat mush, or porridge, made by stirring coarsely-ground wheat into *boiling* water, cooking for fifteen or twenty minutes, and eaten in the same way, is also one of the nicest and best forms of food, and very hearty.

It has long been known by experience that brown bread, or that made of unbolted wheat meal, was more healthful than the now more common white bread. The fine flour bread is constipating; the brown bread keeps the bowels open without the necessity of nauseous and irritating medicines. But chemistry has demonstrated that the pure brown bread is considerably more nutritious than the white. The whole grain of wheat contains 12 per cent. of gluten; fine flour contains only 10 per cent.; while the bran, rejected as refuse, or given to cattle, contains from 14 to 18 per cent. On every account, therefore, brown bread is better than white; and when alum, soap, chalk, plaster of Paris, and other noxious, nasty, or indigestible matters are added by the bakers, to make white bread whiter, or enable them to use damaged flour, it is best to give a wide berth to their dishonest manufactures. Have a mill of your own, a good steel coffee-mill; buy your wheat by the bushel, and grind it fresh for your grits and bread, and you will find it as healthful as it is sweet and delicious.

Next to wheat, I must rank oatmeal. It is rich in nutritive matter, and when nicely cooked is sweet and toothsome. The Scotch and Irish people have lived on it almost entirely. Made into a thin gruel it is an excellent substitute for tea and coffee, at breakfast, being really victuals and drink. Made into a thick porridge, and eaten with a little milk and sugar, or syrup, it is most healthful and delicious. Maize, or Indian corn, though extensively used in the United States, is not much used in England as food for man, except in the form of starch, for puddings, jellies, etc. As food, these preparations have no great value. Starch of any kind needs the addition of milk or eggs, or both. But the Indian corn, eaten as hominy, that is, the kernels boiled whole or cracked, or its meal in mush, cakes, pudding, etc., has great value, containing less gluten than wheat, but a larger proportion of oil. It is the staple food of millions over the warmer parts of the temperate zones. Rye and barley are nearly as nutritious as wheat, but not quite so pleasant eating. They are, however, the staple bread-stuffs of most of the people of northern Europe.

Rice is the staple food of hundreds of millions in south-eastern Asia and Africa. It is a very fine and delicate food, but needs to be eaten with butter or oil, milk or fruit, to prevent constipation.

Peas, green or ripe, are an excellent and healthful food, abounding in the flesh-forming elements. A pound of split peas has more solid nutriment than three pounds of beef or mutton. Beans and len-

tils have about the same value as peas, and all these seeds are known by laborers to sustain the muscular strength in an extraordinary degree, and for long periods. The favorite food of American timbermen is bean porridge.

Potatoes, which may be cooked in a great variety of ways, and which enter into so many culinary combinations, are rich in heat-producing elements, though containing but a moderate proportion of nitrogen. We *could* live on potatoes alone, but to do so we should be obliged to eat too great a quantity. Yams are somewhat better than potatoes. Onions, to those who do not dislike their odor, are a strong, nourishing food. The Spanish peasant dines heartily and satisfactorily on a piece of bread and a raw onion, and the Spanish peasant is, at least, equal to the English laborer, and is generally in a better condition. The cabbage is rich in the nitrogenized elements, the dry leaves containing thirty to thirty-five per cent. of gluten, and is instinctively eaten in large quantities by vast populations. Turnips make good mutton, and are eaten with mutton; but the mutton eaten at first hand in the form of turnips is rather diluted. Beets, carrots, parsnips, contain sugar and albumen in moderate quantities, and are healthful and nutritious. The same may be said in a less degree of the pumpkin, squash, and of melons.

We come now to the most delicious and salubrious articles of diet—fruits and berries. The amount of nutriment in the juicy fruits is not large,

but it is excellent in quality, and the juices of fruits, such as grapes, peaches, pears, oranges, strawberries, cherries, cranberries, gooseberries, currants, etc., have a most benign and purifying influence upon the system. On the Continent people go to the vineyards in autumn to profit by "the grape-cure." They live for a few weeks entirely on bread and grapes, eating, say half-a-pound of bread and several pounds of grapes a-day, and are thereby so purified and invigorated, that they can return with restored health to business, pleasure, and those luxuries and indulgences which are sure to bring disease.

In this country we might have strawberry cures, cherry cures, and currant cures, with great advantage. There is no telling the beneficial influence of the annual crop of oranges in mid-winter upon the health of the large cities of the world.

The more pulpy fruits, such as apples, pears, plums, bananas, figs, dates, etc., are not only highly nutritious, but exceedingly healthful, thus demonstrating their adaptation to our bodily needs. A dish of stewed prunes or apples, or a few figs or dates eaten daily, is a sure cure for constipation. Plums are certainly better than pills. Even when fruit is costly, it is less costly than physic.

I have already spoken of milk and eggs. Milk is composed of caseine, identical in its elements with the gluten of wheat, and the fibrine of beef, butter, which corresponds to the oil of olives or

nuts, and to the fat of animals, and a small amount of sugar, albumen, soda, sulphur, phosphorus.

Cheese consists almost wholly of flesh-forming elements and fat, but different qualities of cheese have these in very different proportions. Thus, prime Cheddar cheese, one of the richest made, contains 45 per cent. of caseine or curd, the equivalent of gluten or fibrine, and 48 per cent. of butter, while skim-milk cheese contains 80 per cent. of muscle-forming curd, and only 11 per cent. of butter. But the poorest, that is least fat, skim-milk cheese, makes, with bread, maccaroni, rice, or vegetables, a most excellent and nutritious diet. Cheese, like all concentrated food, is constipating, and should be eaten with brown bread, wheat meal mush, spinage, stewed prunes, apples, currants, etc.

An egg contains 74 per cent. of water, 14 per cent. of albumen, and $10\frac{1}{2}$ per cent. of fat. Eggs are, therefore, very fattening, as well as nutritious food; yet the egg, on account of its large percentage of water, is not so nutritious as the same weight of bread. Fish is generally a purer form of food than flesh, less liable to be diseased, less likely to be a cause of disease, while it is, pound for pound, quite as nutritious, though less stimulating and exciting. Fish of the best kinds contains more of the muscle-forming principle than flesh, having from 78 to 97 per cent. masculine, excluding, of course, the water. And it is a curious fact that some of the most nutritious fish is the cheapest.

Beef, mutton, venison, poultry, when the animals are in good condition, are among the best forms of flesh food. But they should not be eaten more than once a-day, and then should form but a small proportion of the diet. Many animals are diseased when they are killed—much meat is half putrified before it is cooked, and there is always the chance of its being infested with the germs of tape-worms or trichinæ.

The hog is an unclean animal, and too liable to such diseases and parasites to be safely eaten. Pork is a coarse kind of food, fit only for coarse people.

Beef contains 78 per cent. of water, 19 per cent. of fibrine, or musculine—the equivalent of albumen, the gluten of wheat, or the curd of milk—and 3 per cent. of fat. This is lean beef or pure muscle, like rump steak. Mutton is of nearly the same constitution.

Sugar is food. We have it in beetroot and other roots—in yams, plantains, bananas, figs, raisins, and many fruits, and immense quantities are brought from the tropics. Sugar contains no flesh-forming element, but it is rich in carbon, like fat and starch. Starch is converted into sugar in the process of digestion, and starch and sugar are converted into fat. The consumption or burning of these substances keeps up the vital heat of the system. The best sugar for common use is the raw, or unmanufactured sugar as imported. Treacle, or golden syrup, is also good fattening food. In spite of

hard work and long hours, the negroes on the sugar plantations during the sugar-making season, when they can eat as much as they like, are always fat and happy. With sugar at ten, or even twelve cents a pound, one may well eat a quarter of a pound a-day, with fruit or farinaceous food.

I conclude, therefore, that the best diet, the one best adapted to the human constitution, and to sustain the highest vigor of body and mind, is one composed of bread and fruit. By bread, I mean all the grains, placing wheat at their head, and including potatoes, yams, and the like, for the cooked potato is an inferior sort of bread. So is the chestnut. With bread and fruit as pivots, we may take milk and eggs simply, or in combination, as in cakes and puddings, or milk in its forms of cream, butter, and cheese. Then comes fish, and then the dearest and most doubtful and most expensive form of food, flesh; and flesh is the part of diet that can be most easily done without, while bread in some form is almost indispensable.

Now for the quantity of food necessary to sustain the human system in perfect health and vigor. The average human body, freed from its water, weighs thirty-eight lbs. The daily loss of effete and waste matter in all ways does not average more than ten or twelve ounces, and in this must be reckoned in most cases the unnecessary food eaten, which has to be cast out. This is a waste

of power. Every ounce of food eaten beyond our needs is a real injury. It is a waste of force in digestion, in assimilation, in circulation, and finally in excretion. We shorten our lives by giving stomach, heart, lungs, and excretory organs the useless work of disposing of unnecessary food. Herein is the sin of gluttony. It is waste, first of the labor of the producer, then of our own vitality. It is a degree of murder, and self-murder. We shorten the lives of laborers in producing needless food, of servants in preparing it, of the destitute who perish for lack of it, and, finally, we avenge them all upon ourselves, by overtasking our own systems, and so committing suicide.

If the proper waste of the average human body be as I believe, only from six to eight ounces a-day of dry, solid matter, this is the measure of food required to supply that waste. No more can be needed. Once we have our growth, we have only to supply the daily loss; and if we should live simply and naturally, and with unstimulated and unpampered appetites, we should measure instinctively the amount of food we require, and should never be tempted to eat more than is good for us.

Constitutions differ, no doubt. Some work with great energy, and the waste of matter, if our physiologists are anywhere near right, must be in proportion. Some are of quiet and sluggish temperament, idle and lazy, and, accordingly, should need very little food. But is it true that the most active men, and the hardest workers, require the most

food and are the largest eaters? Not at all. Men who have astonished the world with the labors of their intellect have been very sparing in their diet. I could give the names of scores of great, hard-working men who have been most abstemious livers, eating the simplest food—bread, fruit, and herbs—and that in very small quantity. There are, to take a noted and living example, few harder working men in England than Archbishop Manning, a man full of cares and labors, yet I am assured by those who have had the most intimate personal relations with him, that Mr. Disraeli, in “Lothair,” has not in the least exaggerated his habitual abstinence, and that his ordinary meal in public or private is a biscuit, or a bit of bread, and a glass of water. Lazy men, like lazy animals, are apt to be large eaters, and our most active men, and our most vigorous intellects are by no means full feeders. Often they are so temperate that people who believe in none but material forces, wonder how they can live and work.

The physicists are at fault in this matter. There is, no doubt, a change in brain matter in the processes of thought, a waste of substance in brain as in muscle, but there is no requirement of food in proportion to the quantity, much less to the quality of the work accomplished. Homer and Shakespeare required no more food, and probably ate much less, than the writers of comic songs for the music halls. Great poets, great artists, great mathematicians, have often, perhaps commonly,

been spare eaters. Byron at his best, when he wrote "Childe Harold," was a vegetarian and a water drinker. He followed the example of Shelley. Wordsworth was a vegetarian. Sir Walter Scott wrote his stories on an empty stomach. The intellect is never so clear and vigorous as after a long fast. Our best thoughts come to us in the morning, especially if we have eaten no supper. Surgeons oftentimes fast before important operations. The life cannot go to the brain if it is absorbed by the stomach. I do not remember one truly great man in antiquity who was not celebrated for his temperance.

The case of Louis Cornaro, so often quoted, is a very remarkable instance of the effects of a very temperate and simple diet in producing health, cheerfulness, and longevity. At the age of forty his constitution seemed ruined by what is called free living. He changed all his habits, and lived on 12 ounces of food a-day, and his health became so perfect that for half a century he was never ill. When past ninety, in deference to his friends, he increased his food to 14 ounces a-day instead of 12, and this trifling addition nearly cost him his life. He became sad and dispirited; everything vexed him, and he was attacked with a pain in the stomach, which compelled him to return to his former diet, and even to diminish it. Writing at the age of ninety-five, he describes his life as one of great serenity and enjoyment. He wrote plays; he assisted in fortifying and embellishing Venice.

He enjoyed what he called his "beautiful life." He writes—"I have attained my ninety-fifth year, and find myself as healthy, merry, and happy as if I were but twenty-five." At this age, and even on to a hundred years, his senses, memory, heart, judgment, and voice, were perfect. He wrote seven or eight hours a-day, walked, enjoyed society and music, and sang and played delightfully. His grand-niece writes of him—"He continued healthy and even vigorous, until he was a hundred years old. His mind did not at all decline; he never required spectacles; he did not become deaf; his voice remained so strong and harmonious that at the close of his life he sang with as much power and delight as he did at twenty." "Sobriety," writes Cornaro, "purifies the feelings, quickens the faculties, cheers the mind, strengthens the memory. The soul, almost freed by it from its earthly load, enjoys a larger liberty."

But it is in the history of the religious orders of the Catholic Church, and in the lives of the Saints, that we find the most numerous examples of the effects of an abstemious life. The teachings of Christ and the Apostles were zealously followed by the primitive Christians. The anchorites, or members of religious orders who retired to mountains and deserts to give their lives to prayer, and praise, and works of mercy, lived in great simplicity and austerity, labored with their hands, as did the monks of the succeeding centuries, and lived to a great age. Thus, St. Aphratus, who

died A. D. 300, ate daily only a little bread after sunset. St. Serapion, at the same period, lived with some ten thousand monks in Upper Egypt. They worked on the land, took their pay in wheat, lived upon a small portion of it, and gave the rest to the poor. St. Hilarion, A. D. 371, lived six years on fifteen figs a-day, three years on a pint of pulse a-day, three years on dry bread; in his 64th year he ate six ounces of bread a-day; but, feeling age coming on, he wisely diminished the quantity, eating but five ounces until he was eighty, and after that but four ounces. St. Anthony lived on bread and water; St. Gregory Nazianzen on bread and herbs; St. Martin of Tours on roots and wild herbs; St. Ambrose, the heroic Bishop of Milan, lived in rigorous abstinence, mostly on one meal a-day; St. John Chrysostom fasted every day—that is, ate but one meal, and that of bread and herbs; the diet of St. Genevieve was barley-bread and a few beans; St. Augustin, after his conversion, lived on herbs and pulse; St. David of Wales, who founded twelve monasteries, labored hard, with his monks, on vegetable food; St. Columba, patriarch of the monasteries of Ireland, kept a perpetual fast; St. Benedict, the great founder of the Benedictine Order, lived on bread and water; St. Ulric, who was born so feeble that his parents did not expect him to live, entered a monastery at an early age, grew strong on one scant meal of vegetable food a-day, and lived to the age of eighty; the great St. Bernard lived on coarse bread moist-

ened with water; St. Dominic, founder of the Dominican Order, lived in perpetual abstinence, as did all his children for ages; St. Francis, founder of the Franciscans, kept eight lents a-year, and lived at all times on coarse bread and water; St. Catherine of Sienna lived chiefly upon herbs, seldom eating even bread; St. Charles Borromeo, Cardinal Archbishop, so zealously preached a pure diet as a condition of health and means of the cure of disease, that a rigorous abstinence was called "the remedy of Cardinal Borromeo." His ordinary food was brown bread and chestnuts. When remonstrated with for living so meagrely, he said—"The Chrysostoms, the Basils, and the Spiridions, though engaged in the most arduous labours, lived to an advanced age, keeping perpetual fasts." St. Theresa and all the Carmelites lived upon a simple vegetable diet; St. Francis Borgia, St. Philip Neri, St. John Francis Regis, St. Alphonsus Liguori, men of wonderful power and activity of mind, lived upon a very spare diet of bread, fruits, and vegetables. The examples of these, and scores beside, men and women of genius as well as sanctity, have been followed by millions; and it has been observed that every religious order, some of which have lasted more than a thousand years, has prospered and done its best work for God and humanity, when it has been faithful to the life of austerity and mortification—that is, of purity and moderation, enjoined in its primitive rule, and that just so far as it has relaxed its observance, it

has fallen into decay. In all times, the most austere orders have had the most rapid growth, and have done the most useful work. When Christians and Christian missionaries follow the examples of St. Dominic, St. Francis, St. Ignatius Loyola, St. Francis Xavier, St. Charles Borromeo, St. Vincent Ferrer, St. John Francis Regis, they will do their work.

And all persons, of whatever faith or occupation, must find a similar advantage in temperance, in a pure diet, in abstaining from all poisons, stimulants, intoxicants, narcotics, irritants, excitants of the nerves and passions, all luxury and licentiousness. We must have purity and chastity in men and women if the world is to be reformed. A pure diet gives health of body and mind, a high and serene activity, instead of a feverish and half-drunken intellectual excitement.

The truth is that most people eat too much. Half their strength goes to dispose of surplus food. A well-to-do Englishman eats five meals a-day, when two would be better for him. He consumes two or three pounds of food, and perhaps a larger quantity of drink, when he would be better nourished and sustained by half, or one-third the quantity. I am satisfied from my own experience that any person may live in the best manner, and with all their powers and faculties at their highest efficiency, on a diet of from eight to twelve ounces of *dry food* in twenty-four hours.

By dry food I mean food without water—pure nutriment. Bread is one-half water. A potato is three-fourths water. A beefsteak is three-fourths water. Fruits and vegetables are from 75 to 90 per cent. water. Dry an egg, and see how much it will weigh. Even wheat and rice contain a great deal of water. We may be obliged to eat two pounds of food as it comes to the table to get our eight ounces a-day. Weigh out two ounces of rice, boil it, and see what a mass it makes. Put a slice of bread in the oven, and dry it to a rusk, and see how much weight you lose by the operation. Thoroughly dry an apple or a peach, and you have lost three-fourths or four-fifths of its weight. A pinch of dessicated vegetables will thicken your soup. The American Indian will run, hunt, paddle, fight, day after day, with a few handfuls of parched maize to eat, with water from the spring or brook to drink. He may gorge himself on flesh afterwards, and sleep like a boa-constrictor, but that is not his best condition. A light, pure diet makes a clear head, and is not inconsistent with strength and agility.

There is no doubt that in certain conditions of the nervous system persons have lived for months, or even for years, with much less food than I have mentioned above. It is said, and believed by many, that some have lived with none whatever. These things, however, belong to the supernatural order. But it is certain that patients with dyspepsia have been cured by a very strict diet. In one case, re-

corded by respectable American authorities, a man lived for a year and a-half on from $2\frac{1}{2}$ to 3 ounces of dry brown wheaten bread a-day, with no drink but water. He was not only cured, but led an active life, and increased in strength, and even in weight on this diet. I had a patient, a hopeless dyspeptic, who in twenty-one days ate only half a peach, and this as an experiment, and no other food whatever. During this long fast the action of her bowels was restored, she came to a healthy appetite, and at the end of the three weeks she could eat without distress, digested her food, and was cured of her long and painful disease. For all such dyspeptics, and for all cases where disease has been caused by eating too much, or eating badly, there is no cure like the "hunger cure." In nine cases out of ten, if people when ill would simply stop eating, they would have no need of doctors or medicine.*

* The "Hunger Cure" is the anti-phlogistic regimen of the old-fashioned allopathists. The first impulse of most people, when any one is taken ill, is to get them something to eat, and go on stuffing them with savory messes. The doctor steps in and orders toast water, starch, or, just now, "Liebig." A tea-spoonful of "Liebig" in a pint of water does not differ much from toast water, and it cannot possibly have more than half an-ounce of nutriment. In all diseases of repletion and inflammation, the use of the "Hunger Cure" is evident enough; but in diseases of exhaustion, the stomach and nerves require rest, and the most rapid and permanent cures are effected on a very careful and temperate diet.

As to the quantity of food, every one will be able to fix it for himself if he will make a careful experiment, reducing the quantity day by day, until he finds the exact amount that leaves him in the best condition.

There is one curious fallacy about food at the present time, which deserves exposure. It is the idea that food can be condensed. Milk, vegetables, fruits, or meat, may be dried or freed from their water, and brought into a narrower compass no doubt; but no other condensation is practicable, and it required a very great philosopher to imagine he could get the nutritive elements of fifty pounds of beef, for example, into a half-pint jar. In beef we have a certain weight and bulk of nutriment—carbon, hydrogen, oxygen, nitrogen, mineral substances—or, we have fibrine, gelatine, albumen, fat. Of these a pound is a pound. There is no process by which several pounds of beef can be made to weigh an ounce. When you have your ounce of beef extract, you have, and can have, no more than an ounce of nutriment. It can be diluted with a gallon of water, but there is still but the ounce, and it cannot make more than its own weight of muscle, or nerve, or any animal tissue. To pretend that it can is a transparent cheat—a fraud upon the public. The truth is, that the Liebig and other beef extracts contain almost no nutriment. There is no fat, no fibrine, no gelatine. There is only a stimulating condiment, a flavor,

like the sauces sold in the shops. A pound of oatmeal has far more true nourishment than the same weight of Liebig, which is a humbug, second only to that of giving cod-liver oil for consumption. Sick, and well people alike require good natural food; not grease or slops.

A healthy diet needs few condiments. A little salt may be eaten with most dishes; some are the better for a dash of vinegar, as cabbage, greens, beets, and even most soups, and a little mustard is allowable in salads, and a few dishes, or with cheese, pepper, and spices, very sparingly, if at all.

Let us now take a day's diet of an ordinary, careful eater, and see, approximately, what will be its quantity. For breakfast, say a plate of wheat mush or oatmeal porridge, a slice of toast and butter, a saucer of stewed prunes. The dry weight of these will be four or five ounces, including sugar and milk. For an early dinner at one or two o'clock, one may have a plate of soup, a steak or chop, bread, vegetables, pudding. The dry weight ought not to exceed six ounces. The supper at five or six o'clock, should not exceed three ounces, and not another morsel should be eaten. This would be twelve ounces of food, and the quantity is abundant. Of course this dietary may be greatly varied, and include almost everything fit for human food.

I wish now to show that a sufficiently nutritive and even attractive and delicious diet can be fur-

nished for a dime and a-half a-day, or less. I will first give the prices of a day's ration of several kinds of food, and then reckon the cost of a proper combination. I allow nothing for preparation and cooking, as the cost on a large scale is quite infinitesimal.

The best wheat is worth say \$1 50 a bushel, or nearly three cents a-pound. A day's supply would cost two cents, add three cents for sugar and milk, and five for fruit, and you would have a perfectly healthful and sufficient diet for a dime a-day.

Canadian oatmeal costs ten cents a-pound. You could hardly eat more than half-a-pound a-day, which, with sugar, milk, and fruit, might come to twelve cents, and, with the addition of cheese, fifteen cents a-day.

Make a portion of your meals of potatoes, or any of the common vegetables, and you reduce the cost.

Pearl barley for soups costs ten cents a-pound. An ounce is quite enough for a single portion. Add peas, onions, vegetables, and you cannot get the cost of a pint of good soup more than two or three cents; and this, with a little bread, will make a good dinner.

Good rice costs ten cents a-pound. A half-pound a-day, in any form, would be an abundant quantity, with fruit and vegetables.

The best split peas are twelve cents a quart. And a quart would make a thick soup, flavored if you please with a little carrot and onion, enough for a

week of solid, nutritious food, rich in flesh-forming elements. It would be difficult to find better food in a smaller space.

Beans, of the nicer and more delicate varieties, and lentils, are also excellent food, similar in their composition to peas, and about the same price.

Indian corn meal, when it can be got in good condition, is one of the cheapest and best forms of food. It is sold for five cents a-pound, and it is quite possible to live on this maize meal and treacle for less than fifty cents a-week.

Maccaroni, which forms the chief diet of great numbers of the people of Italy, is made of the best wheat flour, and is very nutritious. Boiled soft, with the addition of a little butter, sweet oil, and grated cheese, if liked, it is a dish for a king. With the addition of fruit or a salad, no one could require a better dinner. It costs twenty cents a-pound, and a portion for one person would be about two ounces.

Milk contains, as I have said, all the elements of nutrition, and nearly in the required proportions. The cream and butter furnish our stores of fat; the cheese is precisely the same, in its flesh and tissue-forming qualities as beef, but in a much purer form, and even the whey and buttermilk have excellent dietetic properties. A man can live on potatoes and buttermilk very well for about five cents a-day; add a little oatmeal or wheatmeal, and he is a *bon vivant*.

Cheese is worth, as nutriment, from twice to three times its weight in butcher's meat. It costs from twelve to twenty cents a-pound; but very good cheese can be bought for sixteen cents a-pound. Two ounces of cheese, and four ounces dry weight, of bread or its equivalent, with a little fruit, makes a good meal. Butcher's meat is three parts water to begin with, and it has much waste or innutritious matter besides, while, pound for pound, it is more costly. Pork, in its most common form of bacon, is nearly all fat. Eating it is eating grease, and grease does not make muscle. It is only lean pork that contains much nutritive matter. Beef and mutton are really a cheaper, as well as a purer and healthier form of food.

A pennyworth of the more common kinds of fish, as herrings, pilchards, plaice, mackerel, is of more value as food than threepence worth of bacon, to say nothing of the diseases which infest swine, and which are often communicated to those who eat them.

There is not much nutriment in a salad, unless it is put in with the dressing, in the form of eggs, oil, milk, potato, sardines, crab, lobster, etc.; but lettuce, tender dandelion leaves, beetroot, radishes, cresses, are cooling, give the required bulk to our food, and promote the healthy action of the intestines. Radishes and water-cresses eaten simply, have the same good effects. The people of Southern Europe seem to half live on salads. If we eat fine bread, cheese, maccaroni, eggs, fish, or flesh,

we require either raw or cooked vegetables and greens, or fruit.

Fruit is the most natural, healthful, and delicious part of our diet. Man's true place and proper food is in a garden. No food is so cheap if our soil were but given to it; in no way would an acre of ground give us so much or cost us so little.

In the tropics such trees as the date and banana furnish great quantities of food on a moderate surface. One thousand square feet of land, 50 feet by 20 feet, or the size of a small back yard to a city house, will produce 38 lbs. of wheat, 462 lbs. of potatoes, or 4000 lbs. of bananas a-year. It would therefore feed a man with wheat, say 38 days, with potatoes 230 days, with bananas four or five years. A little garden in the tropics will keep a large family. Even a single date tree is quite sufficient, and millions of people live on dates—the bread of the desert—nine months of the year.

Apples, our most common fruit, are good food, raw, baked, stewed, or in a tart or pudding. Of course, a large portion of an apple, as of all fruits, is water, but the nutritive portion is very pure, and has the best effect upon the organs of digestion. When fresh apples are not in season, those which are dried can be used instead.

Pears are rather more watery than apples, but still excellent food. Peaches, plums, apricots, may be too dear to enter largely into a diet of a dime and a-half a-day, but some of the cheaper plums,

and the Turkish prunes, which cost ten cents a-pound dry, gooseberries, strawberries, cherries, may be eaten by every one with great advantage. Dried figs, raisins, and pressed dates, are full of nutriment, and exceedingly healthful.

I think I have shown that from eight to twelve ounces of dry nutriment can be found in a sufficient variety of delicious articles and preparations of food for a dime and a-half a-day, or about a dollar a-week. A person of the least ingenuity would be able to plan a series of breakfasts, dinners, and suppers, or breakfasts, lunches and dinners, if you prefer three meals a-day to two, so as to have no two meals alike for a week together.

Count Rumford, the founder of the Royal Institution, in reforming the Bavarian army, and suppressing beggary and pauperism in Munich, invented nutritious soups made of barley, potatoes, peas, onions, with a little cheese or salt fish, or cheap meat for flavoring, and a dash of vinegar. In this soup bread was crumbed a short time before it was eaten, and he found that food for a hearty working man, quite sufficient for a whole day, could be prepared, service and fuel included, for a sum almost incredibly small. He found that his Bavarian soldiers contrived to live comfortably, and with great enjoyment of their food, and were kept stout and hearty, on a very small money allowance. A day's provisions of meat, soup, dump-lings, bread, condiments, all the materials of an

abundant diet, he found really cost only twopence a-day for each soldier.

In providing food for the poor, for whom he found employment, he was able to carry economy in diet still farther. He provided a soup for 1200 persons, consisting of

	Lbs.		Cost.
Barley, . . .	70	. . .	£0 5 9½
Peas, . . .	65	. . .	0 3 6
Potatoes, . .	230	. . .	0 2 0
Cuttings of bread, .	70	. . .	0 10 0
Salt, . . .	18	. . .	0 1 2
Vinegar, . .	46	. . .	0 1 6
Water, . . .	982	. . .	
Total weight, .	1481	Servants, fuel, etc.,	0 3 6
		Total cost .	£1 7 5½

This was a dinner, a day's rations in fact, for 1200 persons, giving considerably more than a pound (about twenty ounces) each of highly nutritious food at a small fraction more than *one farthing* each. But Bavaria was a cheap country, and in England the cost might be more than double. Such a day's food made on such a scale might cost *three farthings*. Suppose one could eat three meals a-day of such food, twenty ounces at each meal, the cost would be, not sixpence a-day, but twopence-farthing.

Let us reduce the quantities of the above for-

mula to about the same proportions for a family, say:—

	Weight.	Cost.
Barley, . . .	8 oz. . . .	0 1
Peas, . . .	6 “ . . .	0 1
Potatoes, . . .	24 “ . . .	0 1½
Bread, . . .	8 “ . . .	0 1
Salt, . . .	1 “ . . .	0 0¼
Vinegar, . . .	4 “ . . .	0 0½
Water, . . .	80 “ or 4 quarts.	
Add Sweet Herbs,	. . .	0 0¼
	<hr/> 130	<hr/> 0 5½

We have here a soup of 130 ozs.—8 lbs. 2 ozs.—at a cost of less than sixpence.

The barley, either pearl or ground barley, and peas must be boiled first over a slow fire, until well-cooked; add then the potatoes, salt, vinegar, and sweet herbs, and last of all the chopped bread. Of course vegetables may be added, according to season and liking, as cabbages, onions, leeks, carrots, turnips, celery, dandelions (leaves or roots), salsify, artichokes, vegetable marrow, pumpkin, squash, etc. All these make delicious soups, but all need some basis of solid nutriment like barley, peas, beans, lentils. A little of brown sugar, and a little butter, worked together in a saucepan over the fire, make a soup rich and delicious. Green peas may be used instead of dry. Much may be done in this way by ingenious cookery.

Count Rumford, in 1797, advocated the use of Indian corn or maize in England, and showed that it would furnish an abundance of most excellent and nutritious food at the rate of about one penny three-farthings a-day for each individual.

It is necessary, in forming an economical and at the same time healthful diet, to study combinations which will please the taste and nourish the system. This can be done by mixtures of farinaceous substances, as wheat, maize, rice, etc., with milk, butter, cheese, eggs, sugar, and fruit; or meat or fish, with potatoes and vegetables. Puddings need not be costly. A little rice with a little milk, and one egg with sugar, will make a nice pudding, which will furnish more than half-a-day's food; add a sliced apple, or a few raisins or dried currants, and you have a real luxury.

A few potatoes and a little dried codfish boiled together, then both mashed and mixed together with a bit of butter, makes an excellent dish. Add some greens, and a bit of bread and fruit, and you never need dine better.

In the same way potatoes nicely boiled and hashed with a very little meat, give you all required nourishment. Maccaroni, cheese, oil, and fruit, or salad, is another excellent combination. I pity the man who cannot make a good and sufficient meal upon bread, cheese, and an apple, at the cost of a few cents. A still better meal of cracked wheat

mush, milk, sugar, and stewed prunes, does not cost much more.

It is painful to see how badly people live, and how extravagantly at the same time, when the best of food for strength and health is so cheap and so toothsome.

And this question of health is not a light one. Health is the condition of industry, of usefulness, of all comfort and enjoyment; and health depends upon breathing pure air, personal cleanliness in daily washing the whole body, wearing clean clothes, sleeping in clean beds, in eating pure and healthy food, drinking pure water, and avoiding the causes of disease.

The causes of disease are exhaustion, dirt, bad air, clogged skins, impure and constipating diet, causing clogged intestines; coarse, impure food, especially eating the flesh of diseased animals; in short, dirt in every form; dirt in the lungs, in the skin, in the stomach, in the blood. Add poisonous drug medicines, drugged beer, drugged spirits, and that most poisonous and filthy drug, tobacco, and you are sure of disease in yourself and your offspring.

Purity is the condition of health. The pure body is a healthy body; and the first condition of cure in any state of disease is purification. The moment the body becomes enfeebled by overwork in bad conditions, overwork with stimulants, by sensuality, by any kind of self indulgence, the skin, with its millions of pores, refuses to cleanse

the system, the lungs act but feebly, the kidneys drain off imperfectly the waste matter of brain and muscle, the bowels become costive, and the body fills and clogs with its impurities, causing disease and death. How long we might all live, if we could but get out of our dirt and that of our neighbors! Imagine a clean city with a million of clean people — no more measles, nor scarlet fever, small-pox, typhus, nor cholera; no question evermore of vaccination or contagious diseases!

I must not omit the importance of open air and sunshine. Light is so important that no one should live in dark rooms or streets. The dwellings of large portions of the population in most cities are utterly unfit for human beings, a sin against humanity, and a disgrace to civilization. The thousands who are every year murdered by bad air and "the pestilence that walketh in darkness," are as really murdered, as those who are killed in battle. The narrow streets should be widened, dwellings opened to the sun, houses built for ventilation, stuffy and pestilential courts, alleys, and mews swept away, filth banished, and the children of the poor as well lodged and cared for, as the dogs and horses of the rich. When that is done in town and country, we may talk of civilization, and even of the Christianity which consists in loving our neighbor as ourselves.

But why, it may be asked, should any one try to live on a dime and a-half a-day? Because, in the

first place, a great many persons cannot even get so much as that without difficulty. A labourer working for a few dollars a week with a wife and seven children must economise ; so must a clerk in like conditions with \$600 a-year. If young men spent less for food, and nothing for beer or tobacco, they might buy books and have time to educate themselves.

And then I have a strong doubt whether any one has a right to squander money on useless, much less on hurtful, indulgences at any time ; surely not, while there are thousands around us in actual want, suffering for the bare necessities of life. As to quantity, we have no right to eat more than is good for us ; ought we to pay a higher price than is necessary, while even one of our brethren has not enough to still the pangs of hunger ? Any one of us, I hope, would divide his loaf, or share his dinner, with a brother in need, present with him ; but how many thousands spend their revenues on luxurious banquets, when they know, and can see every day that thousands around them live in dwellings not fit for beasts, and have scanty supplies of food which is not fit to sustain human life !

If it be true that a man can live well, keep himself strong, energetic, and healthful, at a cost of a dime and a-half a-day, how can we justify the expenditure of ten or twenty times that sum in Dives' feasts, with Lazarus lying at the gate ? The hurtful luxury of one selfish gourmand would provide

healthful food for twenty persons, and there is no week in which people do not die in most of our large cities of sheer starvation. A few come under coroner's inquests. The money spent on idle over-fed servants by the rich would go far to feed all the poor.

There is waste—careless, luxurious, sinful waste everywhere—waste of substance, waste of health, waste of effort, waste of life. The poor are even more wasteful than the rich, spending a large portion of their earnings on hurtful indulgences. The annual production of wealth in England is abundant for all the wants of its population, if it were not badly distributed, and stupidly wasted. It is the duty of the intelligent classes of society to set examples of economy and order, and to help the poor and ignorant out of their bad habits and deplorable conditions. O rich young men, what a work you have to do, if you but knew it! And what a retribution if you neglect it, and spend the gold, which is the blood of toil, in foolish, sensual, and cruel luxuries. God and man will demand of you a strict account of your stewardship.

But if the rich will not help the poor, and I fear they will not to any great extent, here is a way in which the poor can help themselves. Banish at once and forever, beer, whiskey, and tobacco. Not one of them can do you any good. Buy such pure, good, and cheap food as I have indicated. Have good homebaked brown bread, or mush, or porridge of oatmeal and wheat meal, soups, vegetables,

milk, cheese, fruits, enough, and in variety enough, and you will be strong and need no medicine.

Live on a dime and a-half a-day, and spend what else you earn in improving your conditions. Put money in the savings bank, and so work your way up to that station in life which is suited to your abilities, for it is to that station that God has called you—called you, and you will not come, because you are weak and self-indulgent; because you “labor in vain and spend your strength for nought” or worse than nought; for beer, whiskey, and tobacco! Improve your minds; store your memories with good thoughts and beautiful things; learn to know God in his works around you. Above all, make your hearts and lives pure. “Blessed are the pure in heart.” Be “first pure, then peaceable.”

Love God in his humanity, and labour for the good of all. Right living will lead to right being—right being is manifested in right doing. Remember, true liberty, real freedom is *the right to do right*; there can be no right to do wrong. No one has a right, even in the smallest thing, to do a wrong to another, or to himself.

The way to learning, to virtue, to honour, to a good social position suited to every one's character and capacity, may be found in temperance, industry, and the improvement of every faculty. “Live on a dime and a-half a-day, and earn it,” and as much more as you can make a good use of. Save money for use—save health for use. *Eat to live, and no longer live to eat, drink, smoke, and make a*

brute of yourself in any fashion. Be the manliest man, or the womanliest woman, you know how to be. This is the path of duty, of health, and true happiness.

THE END.

HOW TO LIVE
ON
A DIME AND A-HALF A-DAY

BY
T. L. NICHOLS, M.D.

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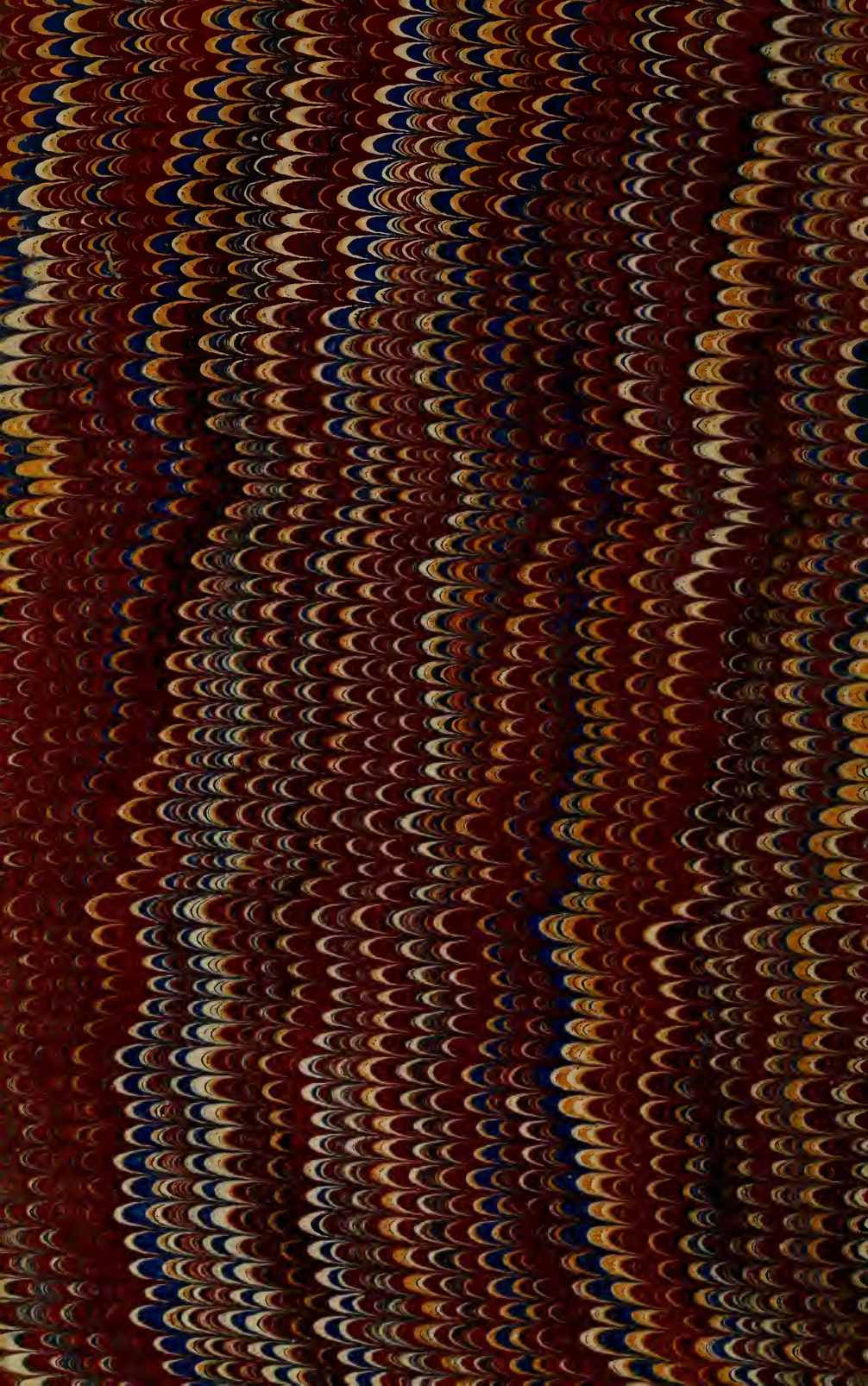
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